

ANNIVERSARY  
ADDRESSES  
REUNION



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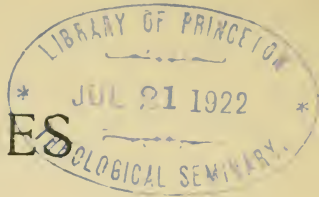
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Addresses delivered at the  
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ADDRESSES



DELIVERED AT THE

QUARTER-CENTURY ANNIVERSARY

OF THE

REUNION

OF THE

OLD AND NEW SCHOOL PRESBYTERIAN  
CHURCHES

HELD IN THE THIRD PRESBYTERIAN CHURCH, PITTSBURGH, PA.

MAY 23, 1895

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WITH A PREFACE AND OTHER INTRODUCTORY MATTER

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PUBLISHED BY ORDER OF THE GENERAL ASSEMBLY

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PHILADELPHIA  
PRESBYTERIAN BOARD OF PUBLICATION  
AND SABBATH-SCHOOL WORK  
1895

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## PREFACE

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The Quarter Century Anniversary of the Reunion of the Old and New School Presbyterian Churches was celebrated by order of the General Assembly, in the Third Presbyterian Church, Pittsburgh, Pa., Thursday, May 23, 1895, at 7.45 P.M. An Anniversary service was also held in the First Presbyterian Church at the same time. The arrangements for these services were made by the Committee of Arrangements of the General Assembly of 1895, the Rev. William L. McEwan, D.D., Pastor of the Third Presbyterian Church, Chairman.

All the living ex-Moderators were invited to these services, of whom the following were present:

Rev. Henry A. Nelson, D.D., 1867;  
Rev. Francis L. Patton, D.D., LL.D., 1878;  
Rev. Henry H. Jessup, D.D., LL.D., 1879;  
Rev. William M. Paxton, D.D., LL.D., 1880;  
Rev. E. R. Craven, D.D., LL.D., 1885;  
Rev. Joseph T. Smith, D.D., LL.D., 1887;  
Rev. Charles L. Thompson, D.D., 1888;  
Rev. William C. Roberts, D.D., LL.D., 1889;  
Rev. William E. Moore, D.D., LL.D., 1890;  
Rev. Willis G. Craig, D.D., LL.D., 1893;  
Rev. S. A. Mutchmore, D.D., LL.D., 1894.

The presiding officer at the Third Church, in the absence of the Rev. John C. Lowrie, D.D., of New York City, the senior living Moderator, was the Moderator of the sitting Assembly, the Rev. Robert Russell Booth, D.D., LL.D. The presiding officer at the First Church was the Rev. William M. Paxton, D.D., LL.D., the Moderator of the General Assembly of 1880. At the Third Church prayer was offered by the Rev. Dr. Henry A. Nelson, the Scripture lesson was read by the Rev. Dr. E. R. Craven, and the speakers were introduced by the Rev. Dr. S. A. Mutchmore. At the First Church the Scripture lesson was read by the Rev. Joseph T.

Smith, D.D., LL.D., and prayer was offered by the Rev. David R. Breed, D.D.

The speakers were the Rev. Drs. Francis L. Patton, Henry M. Booth, and William Henry Roberts, and their Addresses were delivered at both churches. To give to these Addresses permanent form, the General Assembly ordered that they should be published by the Presbyterian Board of Publication and S. S. Work. This volume is the result of that direction, and for purposes of information, the Basis of Reunion and the Minutes of the Reunion Convention of 1869, have been included as introductory to the Addresses.

W. H. R.



THE BASIS OF THE REUNION OF THE OLD AND  
NEW SCHOOL PRESBYTERIAN CHURCHES,  
PITTSBURGH, PA., NOVEMBER 12, 1869.

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1. The Presbyterian Churches in the United States of America, namely, that whose General Assembly convened in the Brick Church in the city of New York, on the 20th day of May, 1869, and that whose General Assembly met in the Church of the Covenant in the said city, on the same day, shall be reunited as one Church, under the name and style of the Presbyterian Church in the United States of America, possessing all the legal and corporate rights and powers pertaining to the Church previous to the division in 1838, and all the legal and corporate rights and powers which the separate Churches now possess.

2. The Union shall be effected on the doctrinal and ecclesiastical basis of our common Standards; the Scriptures of the Old and

New Testaments shall be acknowledged to be the inspired Word of God, and the only infallible rule of faith and practice; the Confession of Faith shall continue to be sincerely received and adopted as containing the system of doctrine taught in the Holy Scriptures; and the Government and Discipline of the Presbyterian Church in the United States, shall be approved as containing the principles and rules of our polity. [*Minutes*, Gen. Assembly, O. S. and N. S., 1869.]

## THE REUNION CONVENTION.

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The two General Assemblies of the Presbyterian Church, meeting respectively in the First and Third Churches of Pittsburgh, Pa., having both been in due form dissolved on Friday, November 12, 1869, at 10 o'clock A.M., a Joint Convention, in accordance with previous mutual agreement, was held immediately after in the Third Church.

The members of the late N. S. Assembly, preceded by their Moderator, Clerks, and Reunion Committee, formed in order, two by two, and proceeded from the Third Church down Sixth avenue to Wood street, and took position on the west side of the street, opposite the First Church. At the same time, the members of the late O. S. Assembly, preceded in like manner by their Moderator, Clerks, and Reunion Committee, came forth from the First Church and took position on the east side of the street, directly opposite

the other column, the head of each line looking south towards Fifth avenue.

The following gentlemen had been appointed and consented to serve as marshals of the day: Gen. J. K. Morehead and Messrs. John D. McCord, William Rea, and George H. Stuart.

The signal for the march having been given, the two Moderators met in the middle of the street, shook hands, and joined arms; as was done also by the Stated Clerks, the Permanent and Temporary Clerks, the two Reunion Committees, and the remainder of the two columns—the joint procession meanwhile marching forward, two by two, Old and New School interlocked along the whole line, down Wood street and up Fifth avenue, Smithfield street and Sixth avenue (the whole distance attended by a rejoicing crowd of people) to the Third Church.

As the procession entered by the right middle aisle, Wesley's noble hymn,

“Blow ye the trumpet, blow,” etc.

was sung by the choir and the ladies who had been previously admitted to seats assigned them. The greater part of the pro-



cession found seats on the immense platform occupying the southern end of the great church, the remainder occupying the pews in front of the platform ; after which the doors were opened, and the house was immediately thronged to its utmost capacity.

The services commenced at 11 o'clock A.M., and were continued with unwearied interest for more than three hours. Addresses were made by the Moderators and others, both ministers and elders, previously designated, intermingled with prayer and songs of devout praise and thanksgiving.

The following preamble and resolutions, reported in behalf of the Committee of Arrangements, by the Rev. S. W. Fisher, D.D., LL.D., were passed unanimously :

PREAMBLE AND RESOLUTIONS ADOPTED IN JOINT CON-  
VENTION BY THE MEMBERS OF THE TWO AS-  
SEMBLIES, NOVEMBER 12, 1869.

In the Providence of God, the two Branches of the Presbyterian Church in the United States of America, after a separation of more than thirty years, are again united. This event, in its magnitude, is unparalleled in the ecclesiastical history of this country

and almost of the world. It evidences to all men the presence and unifying power of the Divine Spirit. A fact so remarkable and significant attracts interest and creates expectation among even worldly minds. It awakens the sympathies and the hopes of all who truly love Christ among other denominations. It awakens hope, since it illustrates the evident purpose of God to bring all his followers into closer union in spirit, combine them in action for the overthrow of error and the diffusion of his truth; it awakens expectation, since they justly anticipate, on our part, from this union of resources, spirit, and action, a far more vigorous assault upon the forces of darkness and more decided efforts to spread the Gospel among all classes in our own and other lands.

To us, as a Church, it is an era in our history most memorable and hopeful; memorable, as it signalizes the triumph of faith and love over the strifes and jealousies of more than a quarter of a century; hopeful, since it is not the result of decadence and torpor, but of progress and augmented strength. It buries the suspicions and the rivalries of the past, with the sad necessity of magnifying

our differences in order to justify our separation. It banishes the spirit of division, the natural foe of true progress. In this union is seen the outflashing of a divine purpose to lead us on to greater self-sacrifice and a more entire consecration to the evangelization of the world. God has elevated us to this commanding position, that we may see his glory, and in the strengthened faith it inspires devote our united resources more directly and efficiently to the salvation of men. New and grander responsibilities rest upon us. Jesus summons us to a holier faith and more perfect consecration. He summons this Church to answer his loving-kindness by deeds commensurate with our renewed resources. The times are auspicious; everywhere peace reigns; the gates are open, and the millions of our own and other lands wait for the Gospel. Our position is commanding; our resources great; our methods of action well settled, simple and efficient. The Spirit of God that has united us will inspire, direct, and bless our efforts. While we maintain the faith which Paul so fully unfolded, and our Church, in the centuries past, has, through manifold persecution and mar-

tyrdom, so gloriously upheld, we are summoned, as by the will of God, to arise and build, to form new, broader, and bolder plans for the extension of Christ's kingdom, and to enter upon and execute them with apostolic enthusiasm.

Let us then, the ministers, elders, and members of this Church here assembled, as, in spirit, standing in the presence of and representing the entire body of believers in our connection, and the beloved missionaries in foreign lands who now await, with tender and prayerful interest, this consummation of our union—let us, in humble dependence upon our dear Redeemer, with deep humility in view of our past inefficiency and present unworthiness, and as an expression of our devout gratitude to him who has brought this once dissevered, now united Church up to this Mount of Transfiguration, signalize this most blessed and joyous union with an offering in some degree commensurate with the abundant pecuniary gifts that he has bestowed on us. And, to this end, be it

*Resolved*, That it is incumbent on the Presbyterian Church in the United States of America, one in organization, one in faith,

and one in effort, to make a special offering, to the treasury of the Lord, of *five millions of dollars*: and we pledge ourselves, first of all, to seek in our daily petitions the blessing of God to make this resolution effectual; and second, that we will, with untiring perseverance and personal effort, endeavor to animate the whole Church with the purpose to secure the accomplishment of this great work before the third Thursday of May, 1871.

34. *Resolved, further*, That the Stated Clerks of the Assembly of 1869 be requested to publish this paper, with the names of the Moderators, Clerks, and Joint Committee on Reunion, and the Commissioners now in attendance, appended thereto.

At 3.30 o'clock P.M., the Convention united in the celebration of the Lord's Supper at the First Presbyterian Church, which also was thronged in every part. [*Minutes*, Gen. Assembly, O. S. and N. S., 1869.]

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ACTION OF THE GENERAL ASSEMBLY OF 1895.

*Resolved*, 1. That we request of Rev. W. H. Roberts, D.D., a copy of his admirable

address on the "Growth of Presbyterianism During the Past Twenty-five Years," for publication. That the same be issued as a supplement of the *Assembly Herald* for general distribution throughout our entire Church.

*Resolved*, 2. That we heartily endorse the suggestion made in the address, that an immediate effort be made to raise one million dollars as an Anniversary Reunion Fund.

*Resolved*, 3. That as our Church has contributed during these twenty-five years forty-seven millions of dollars to the missionary work of our Church, and at the present time there remains an indebtedness on this work of about six hundred thousand dollars, that the first contributions that are made to this fund shall go to liquidate this debt, and shall be divided *pro rata* among the Boards of our Church according to their indebtedness. And that whatever sum is raised over and above this debt shall be divided among the various Boards according to the established system of apportionment.

*Resolved*, 4. That a Committee consisting of eighteen ministers and twelve elders shall be appointed by the Moderator to carry out the provisions of the above resolution.

*Resolved*, 5. That the Rev. W. H. Roberts, D.D., be requested to act as Treasurer of the Fund, and be authorized to employ such clerical help as may most efficiently accomplish the desired purpose. And that any expenses, either of the Committee or of Dr. Roberts, shall be borne by the Fund. [*Minutes*, 1895, p. 97.]

*Resolved*, That the Board of Publication and Sabbath-school Work be directed and authorized to publish in volume form the addresses delivered on the Twenty-fifth Anniversary of Reunion. [*Minutes*, 1895, p. 133.]





THE  
FUNDAMENTAL DOCTRINES OF THE  
PRESBYTERIAN CHURCH

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BY THE

REV. FRANCIS LANDEY PATTON, D.D., LL.D.,  
*President of Princeton University*



## THE FUNDAMENTAL DOCTRINES OF THE PRESBYTERIAN CHURCH.

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*Moderator, Fellow-Moderators of past Assemblies, Fathers and Brethren constituting this General Assembly, and Christian Friends:*

I am asked to speak to-night on the fundamental doctrines of the Presbyterian Church. We are a doctrinal Church. The division between the Old and the New School was a division based largely upon doctrinal differences. The Reunion of the Old and New Schools was a reunion effected upon a doctrinal basis.

Some of us, perhaps, took part in the discussion that ended in the Reunion. Many of us remember the discussion, the efforts that were made to secure some sort of agreement which would make a Reunion safe. Some of us remember the Smith-Gurley resolution, to the effect that certain modes of viewing, stating and explaining doctrines

should be freely allowed in the united Church, as they had been freely allowed in the separate Churches. It seemed fair, but it nevertheless failed to satisfy the negotiating parties; and at last the Churches came together on the basis of the Standards pure and simple. There was no stipulation; there was no contract; but there was an understanding, and where an understanding exists, creating in the minds of either party a legitimate expectation, there is a moral obligation.

I believe in theology, but I believe even more in moral obligation. We came together, I say, on the basis of the Standards pure and simple, and we have stood together ever since; and we mean to stay together on this simple basis of the Westminster Confession of Faith and the Larger and Shorter Catechisms.

There has never come to the bar of this Assembly, to my knowledge (and I think I know something about the cases that have occurred in these twenty-five years), there has never come to the bar of this Assembly, and so far as I know there has never come to the bar of any Presbytery in the land, any case involving the differences which ex-

isted between the Old and the New School ; and if a case should ever come in the course of appellate process to the notice of the General Assembly, I know what the result will be.

If any minister who formerly belonged to the Old School and holds Old School ideas should ever be brought to book for his supralapsarianism or his belief in premillennialism, I can safely say for you, Mr. Moderator, that you will see that the Assembly goes right upon the case. And, if any New School man, holding New School ideas, should ever be brought to the notice of the General Assembly, on the question of the distinction between moral and natural inability, or on the subject of a general as distinguished from a limited atonement, I hope that I may have the privilege of being a member of that Assembly, that I may vote for his acquittal. These differences have existed all along ; they exist now. Princeton is alive ; Union is alive ; Auburn and Lane are here ; and these differences will continue.

Seeing, then, that differences of opinions on minor matters existed in our Church, the question very naturally arose whether we

might not revise the Confession so that it might be made more comprehensive. Men wondered whether we could not frame our confessional statements so that they would include all these differences. Some thought it was not a wise or a necessary thing to do, but the majority thought it was best at least to try. We did our best, and we presented the results to the General Assembly. You know what became of our report. The Church was not satisfied with our work. The simple fact was that there were just three courses open. We had either to cut the Confession down to a minimum and make it very small, or else we had to write it up to date and make it very large, or else we had to let it stand as it was; and I take it that the last was the best disposition to make of the matter. So it comes to pass that after twenty-five years of reunited history, we find the same condition of things that existed at the beginning. There is the living, thinking Church on the one hand, and here is the fixed creed on the other.

The real attitude of the Presbyterian Church is the attitude of a Church that holds generic Calvinism, as distinguished

from specific Calvinism. I think this generic Calvinism is enough to include not only our Church, but other Presbyterian Churches. They talk about a Greater New York and a Greater Pittsburgh, I think we can talk about a Greater Presbyterianism. The time for these other unions, I take it, is not yet, but the basis of these unions, when the time comes, is none other than the Westminster Standards, pure and simple.

Sometimes we are told that we are organized theologically to perpetuate and keep alive the peculiar doctrines of the Presbyterian Church. There is a certain sense in which that is true, and yet that is not a fair way to state it. The best statement, we believe, of evangelical religion, is the Calvinistic statement, but for Calvinism without the evangelistic elements that it holds in common with the creeds of other Churches, we should not have much zeal. I am free to say that it is pretty small business for a great Church like ours to engage in, if she has no other function, if she can render no greater service, than that of keeping alive an interest in the five points of Calvinism.

The reason why we are organized theo-

logically and on the basis of a long creed, is because it is the belief of this Church that our ministers should hold and should present to the people a complete statement of the great plan of salvation. It so happens that when we do make a complete statement, we find that we differ from our Arminian friends, who are trying to do the same thing in respect to their doctrines, and from our Lutheran friends, who are trying to do the same in respect to their doctrines, and from our Episcopalian friends, who are trying to do the same thing in respect to their doctrines.

We sometimes insist so much on the differences that emerge when these denominations formulate their creed statements, that we overlook the large amount of common ground they occupy. But it is well for us to remember that the doctrines which we hold in common with our Arminian and Lutheran and Anglican friends are of far more importance than the doctrines in which we differ; we are, therefore, doing them a service, as well as ourselves, when, in defending our specific doctrines, we also defend the doctrines that we all hold in common. Our sister Churches do not accept



our creed so far as it is Calvinistic, but it is a matter of great moment to other Churches what the Presbyterian Church is doing for generic Calvinism, for in doing service for generic Calvinism, she is doing service for the great cause of evangelical religion.

I believe that we are peculiarly fitted for rendering this service, for our Church has very special interest in systematic theology. She is fond of presenting the doctrines of her system in their relations to one another, and in a way that reveals their interdependence; and this interdependence of doctrines, when it is realized, is a very strong argument in their support.

I believe that this system of doctrine of which I am speaking, which is implied in all our preaching, and which pervades it all, should be more particularly emphasized. It ought to be preached, and not only preached but defended. I doubt whether it is preached as much as it should be. Now the way to preach doctrine, I think, is to preach it in relation to the discussions of the present time. It is a mistake to suppose that the Church will not listen to doctrinal preaching; but doctrinal preaching, to be interest-

ing, must relate itself to living issues, to the books men are reading and the questions men are discussing to-day. I believe in Calvinism, but I have no great respect for fossilized Calvinism. I believe in Augustinianism, but in an up-to-date Augustinianism. This system of doctrine is not simply to be preached; but we are bound to defend it.

The debate of to-day is not a discussion between Presbyterians of this school and Presbyterians of that school; it is not one between Calvinism and Arminianism. You see no articles in the reviews that are dealing with supralapsarianism or infralapsarianism. Men do not wax hot in controversy over the distinction between mediate and immediate imputation. One of the interesting features connected with the present discussion is, that the great debate is between those who believe in evangelical Christianity—whether they be Calvinists or Arminians, whether they be Baptists, Presbyterians or Episcopalians—and those who do not believe in it. I believe that a large share of this debate falls upon us. It is not over, and it will not be over for years to come. In this great debate, unless the Presbyterian Church

shall be untrue to her past, false to just expectations and unworthy of her equipment, our denomination must have a great place, and render great service in support of evangelical Christianity.

. Now, how does it happen that the necessity is laid upon us of debating this issue between evangelical and non-evangelical Christianity? It is because there are so many in these days who do not believe that we have any objective norm of truth. Nearly all of the current heresies involve this question. Look at it a moment. We are told that doctrine is of no importance; that we can afford to dispense with dogmatic statements or reduce them to a very few words. You ask in reply: How can this be? Do we not find Paul insisting upon doctrine? Are not the Epistles to the Romans and the Ephesians doctrinal epistles? But if you had come to regard Paul as a philosopher who had added his metaphysical speculations to the simple teachings of the Master, you might feel as others do, who say, "Back to Christ," and who are ready to resolve Christianity into a morality based upon the Sermon on the Mount.

There are men who tell us that the Christian consciousness must be reckoned with when we are asking what we are to believe. But you reply, How can that be if the Bible is our rule of faith and practice? If, however, you come to believe, as some have come to believe, that the books of the New Testament are the recorded experiences of men, inspired it is true, but with an inspiration in no way differing in kind from the inspiration that the Church has always had, you may come then to the conclusion above stated in regard to the Christian consciousness.

Some, again, tell us that emphasis has been laid too much and too long on what we know as dogmatic Christianity, and that we must see more than we have hitherto seen the ethical side of our religion. You naturally think, that we do not err in laying emphasis on the dogmatic side of Christianity, when you think of the way in which Paul emphasized the fact that Christ is the propitiation for our sins and that we have redemption through His blood. But if you should ever be convinced that the Church has altogether overestimated the value of the

Pauline literature, it might be very easy for you to fall in with this desire for an ethical Christianity.

The question of to-day is, therefore, the old question concerning the sufficiency, the authority and the inspiration of the Scriptures.

I have been asked to speak on the fundamental doctrines of the Presbyterian Church. It is really very hard, as I go over these doctrines—the Trinity, the person of Christ, sin, atonement, the purpose of God, justification, sanctification and the future state—to say which are and which are not fundamental. They are all fundamental. Some of them are of the very essence of Christianity, and being fundamental to Christianity, are, of course, fundamental to Calvinism. Some of them, though not of the essence of Christianity, are nevertheless fundamental to Calvinism, and therefore are fundamental in a system of theology that is Calvinistic.

There is, however, one doctrine that stands apart from all others, for it is the doctrine on which all others depend. I refer to the doctrine concerning the Bible. We must know what the Bible is in order that we

may know how we are to esteem what the Bible teaches. And the great question of our time is simply this : What is the Bible?

There are two ways of dealing with this question: one is the ecclesiastical way, the other is the way of scholarship. It is the prerogative of the court of last resort to say whether this or that utterance does or does not contravene our confessional statements regarding inspiration. The Church, in her judicial capacity, however, cannot settle the great debate upon this question, neither can she stop it. The debate is going on and will go on, and it must be in the hands of men who have special aptitude for the work.

This question that we are called to grapple with in this age, is the greatest that has ever come before the Church. It is not an inquiry as to what the Bible says, but an inquiry as to what the Bible is. If the books of the Bible are simply the expressions of the highest levels of thought that men have reached in religious matters by a naturalistic evolution of belief, they have no authority. To us it is of no moment that men believed in Christ's resurrection and

had faith in his atonement, if, as a matter of fact, he did not rise and made no atonement. The record of Christianity, to be of value, must contain satisfactory evidence of the occurrence of certain great supernatural events. For supernatural Christianity there must be satisfactory evidence. I may say that the New Testament record of certain supernatural occurrences is true. But even this would give us only a very meagre dogmatic faith. For if we are to accept Paul's commentary on the death of Christ and Paul's exposition of Christ's atonement, we must feel assured that he is not simply expressing his private opinions. We must be certain that his utterances are authoritative utterances; that we have in them not only the record of supernatural events, but a supernatural record of those events. We need for the support of what we call evangelical Christianity an inspired Bible. I will not insist upon the word "inerrancy." It is enough when we are assured that the Bible is the infallible rule of faith and practice, and that it is given by inspiration of God.

This question cannot be adequately han-



dled by quoting proof texts out of the Bible to prove its inspiration. It involves a great deal more than some persons suppose. Men are handling a very large topic when under the conditions of modern thought they ask, What is the Bible? What does it mean? How did this great literature step into the place it holds, and by what right does it claim to rule the hearts and consciences of men? I have great faith in the outcome of this discussion. I believe that we shall know the Bible, and value it and reverence it as we never did before. But I am not, I cannot be, blind to the fact that the discussion is a broad one and a deep one, that it involves history and philosophy and literary criticism; that it was inevitable; that it is irrepressible; that it could not have come earlier; that it could not be postponed, and that the attitude which men are taking in science, philosophy and criticism, make it a foregone conclusion that the Bible must be subjected to the critical handling that it is the subject of to-day.

The effect of this will be to force men to study the Bible more closely than they have ever done before; to neglect, if need be, all



other forms of theological inquiry in order that undivided attention may be given to the Scriptures. The Bible will vindicate itself, I do not doubt.

Nor do I doubt that the discussion that is going on will give new interest to our study of the Bible. The John Calvin of the new theological era will believe, I doubt not, in the same doctrines that the Calvin of Geneva believed in; but when he gathers up the results of all this modern discussion, he will present them not only as doctrines that have a logical relation in a system, but as divine ideas that have a chronological sequence in the unfolding of a plan. The historical method will leave its mark upon theology we may be sure. And whether that theology of the next era be called Calvinism or Anselmianism or Augustinianism, it will certainly be Paulinism. And as evangelical Christianity is Paulinism, then if Paulinism is true, we can say to-day, as fearlessly as Paul said it to the Galatians: "If any man preach any other Gospel, let him be accursed."



THE  
INFLUENCE OF THE PRESBYTERIAN CHURCH  
UPON OTHER CHURCHES

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BY THE  
REV. HENRY MATTHIAS BOOTH, D.D., LL.D.,  
*President of Auburn Theological Seminary*



## THE INFLUENCE OF THE PRESBYTERIAN CHURCH UPON OTHER CHURCHES.

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Five and twenty years ago, the two branches of the Presbyterian Church—the Old School and the New School—were reunited, after a separation of more than thirty years. During the life-time of a generation, these two branches of the one Church, holding the same standards of doctrine and accepting the same form of government, had developed independently. There was very little contact of sympathy, and fellowship was almost unknown. Old School ministers were seldom seen in New School churches, and New School ministers were not often heard in Old School pulpits. The benevolent and missionary activities flowed in distinct channels. Misunderstandings were frequent and misrepresentation was not uncommon. Charges of heresy were met by accusations of bigotry. Adjectives were

cheap. Invective was the substitute of argument. The world looked on and wondered. The angels must have wept. The blessed Redeemer, who had suffered on the cross to make men love one another, saw his own disciples in this painful state of alienation, suspicion and strife.

Then the gracious Spirit of concord and of peace began to move, with Pentecostal effectiveness, upon the minds and hearts of Presbyterians ; and anxious questions were heard, and noble resolutions were formed, and prayerful conferences were held, and sincere friendships were established, and Christian character was appreciated. Soon there was confession of sin, and renewed consecration to service and devout gratitude to God ; and the two branches of the one Church were reunited upon the substantial basis of mutual respect, confidence and affection. "And what God hath joined together, let not man put asunder."

Five and twenty years have passed, and the reunited Presbyterian Church celebrates a silver wedding, with one million communicants, with splendid endowments of scholarship, with enormous wealth and with repre-

sentatives in all parts of the world. There is no claim that this is *the* Church of Jesus Christ, with the emphasis upon the article. The Presbyterian Church recognizes other Churches as true Churches of the one and adorable ever-blessed Lord of all. The accepted notes of the Church are comprehensive and catholic. Influence is possible, because there are Churches to be influenced. Robinson Crusoe cannot be influential until Friday appears. There must be at least two, if influence is to be exerted. The Presbyterian Church believes that there is a sisterhood of Churches, whose relation is expressed by St. Paul, when he says that, "if one member suffereth, all the members suffer with it; or one member is honored, all the members rejoice with it." This sacred relation of dependence and interdependence is divinely ordained, as is evident in what the Master said about the one vine and the many branches, and in what his apostle said of the one body and the many members. There may be unity with diversity, or unity without uniformity.

When then the question of the influence of the Presbyterian Church upon other

Churches is to be considered, it is proper, first of all, to understand just what should be the influence of a Church of Jesus Christ. Presbyterian influence must be Christian influence. If it is not, so much the worse for Presbyterianism. But Presbyterians wish to know the mind of Christ; and when that mind is known, Presbyterians are ready to yield obedience to its teaching. They cannot fail, therefore, to be interested in an inquiry that seeks to learn what is the legitimate influence of a Christian Church.

1. The influence must be favorable to the truth, the whole truth, and nothing but the truth. The Church is God's witness to the truth, and the truth is the utterance of God. It is written in the book of Genesis: "And God said." That is the first hint that God reveals. But when God speaks, the truth is made known in the works of nature, in the divinely ordered progress of events, in the Sacred Oracles, or in the presence of the Incarnate Son. The truth is one and harmonious. Apparent discrepancies and contradictions there may be, because the human perspective is not complete and perfect. But when we see as we are seen, and when we



know as we are known, we shall accept the word of that master mind, Baron von Humboldt, and shall say of the entire economy, "Cosmos." For back of the truth is God, who is always and forever truth.

The Church has received the truth as a trust. This is especially so as to the truth of Holy Scripture, which is "the only infallible rule of faith and practice." Holy Scripture is "the divine library," because this book of many books was given by God, through the inspired activity of holy men, in order that we may know authoritatively what we are to believe concerning God, and what duties God requires of us. The book finds its excellence and glory in its revelations of him who was the wisest among the holy, and the holiest among the wise. "The testimony of Jesus is the spirit of prophecy." To know him is life eternal. He is the ripe fruit of this tree of life, whose leaves are for the healing of the nations.

If the truth is a trust, the Church is a steward. Stewardship has its own peculiar responsibilities and duties. The property entrusted must be inventoried, examined, utilized, improved and transmitted. When

St. Paul said, "I have kept the faith," he did not repeat the humiliating confession of the wicked and slothful servant, who had hid his talent in the earth, and who was able to return to his lord just what he had received; only that and nothing more. The faith, as the great apostle had kept it, had been carefully considered in the profound studies of that imperial intelligence, and had been applied to every form of sin and misery in the active service of that prince of missionaries. One has only to read the Epistles to the Romans and to the Corinthians to understand what St. Paul meant by keeping the faith. When he wrote to Timothy from his prison cell in Rome, the faith was better understood, was of more practical service to the Church and the world, than it was when he entered the synagogue of Damascus to preach his first Christian sermon.

The truth is a seed, a living thing, to be planted, and replanted, to be developed and expanded under the blessed warmth and the genial light of the Holy Spirit, who is to make plain all truth, as the Church may be able to receive it. The Church does not hold the truth as the warden of the Tower

of London holds the crown jewels of England, to be kept safely, and to be handed over to a successor. The truth is for use, and use means study and work; and with both, new views of the truth.

Consequently the Church has a definite mission. There must be constraint, inasmuch as men everywhere must be told that they must accept certain essential and necessary portions of the truth in order to salvation. But there should not be restraint inasmuch as Pauline intellects must inquire, sweeping the horizons and mounting to the throne of God. Mary of Bethany does well in insisting that her neighbors and friends must be meek disciples, sitting at the Saviour's feet. But she would have erred sadly if she had rebuked St. John, when he had returned from his inspired flight into the heavens, to write that sublime sentence, "In the beginning was the Word, and the Word was with God, and the Word was God." Disciples are a necessity. Theologians are God's gifts. Let us constrain men to become disciples. Let us not restrain our great thinkers, who reverently search the heights and the depths of the truth.

The Church of Jesus Christ must prize the truth. Nothing can take the place of the truth. No voice of authority, no reverence for tradition, no attachment to statements should ever interfere with the study of the truth. This has been the mistake of the Church of Rome. Let it once be known that the Church has eyes in the back of her head only, that the door of inquiry has been locked and the key thrown away, that anything is to be believed if Pope or Council says so, and the Middle Age will draw on apace, and history will repeat itself in decades of bigotry, superstition and intolerance.

The truth first, last and always should be the watchword of the Church, which is the representative of one who calmly said, "I am the truth." To him the Church cannot be superior. The mission of the Church must ever be the mission of the Lord himself. That was a supreme moment, when the Roman governor, Pontius Pilate, faced Jesus of Nazareth in Herod the Great's palace. Pilate was a typical Roman of the empire—luxurious, politic, sceptical and unsympathetic. Jesus of Nazareth was his prisoner. In yonder garden of Gethsemane

he had been arrested, and through the streets of the city he had been rudely dragged. Now he stands alone, soiled and worn and weary, before Cæsar's representative. The contrast is impressive. With many questions, Pilate inquires of Jesus, coming at last to the crucial question: "Art thou a king?" Then was heard an answer, whose meaning men are still pondering; for Jesus replied: "Thou sayest that I am a king. To this end have I been and to this end am I come into the world, that I should bear witness to the truth. Every one that is of the truth heareth my voice."

Can we ask for more, we who recognize, in Pilate's prisoner, the Son of God, equal with the Father, our incarnate Lord and Saviour?

2. The influence of the Church of Jesus Christ should be promotive of holiness in character and conduct. Holiness is by the truth; the answer to the Prayer of Intercession, "Sanctify them in the truth, thy word is truth." A Church that is indifferent to holiness has become a synagogue of Satan. Stately cathedrals may shelter such a

Church, magnificent services may win to it adherents, gold and silver may be freely poured into its treasury, the great men of the earth may be enrolled in its membership, but if holiness is the one thing lacking, that Church is dead, even if it bears an honored name. The glory of the Church is the holy living of the membership. "Herein is my Father glorified," said Jesus, "that ye bear much fruit, so shall ye be my disciples." That branch of the holy Church Catholic that can produce holy men and women—and the most of them—is the branch that is drawing life from the living vine. Surely we can agree as to this, and so we are ready for a third statement.

3. The influence of the Church of Jesus Christ must be responsive to the great commission. The truth, holiness, missionary zeal—this is the trinity of the Church's graces. Holiness through the truth and service through holiness. The Church must be a working Church. Our Lord has no visible hands, feet or lips, save those of his Church. Sin is to be overcome by the Church. The army of the Lord must be in battle all of the time. Recruits are to be enlisted, disci-

plined and sent forward to the field, where the cannonading is incessant. Oh for more of the soldier's ardor! Oh for more of the enthusiasm of warfare! Ours is a holy war. Immanuel is the Captain of our salvation. Victory is assured. Oh for more faith, more courage, more heroism! It was on Lookout Mountain, where the battle raged above the clouds, that a surgeon bent over a young soldier, who had been wounded in the breast. There was much blood and dust upon the coat, and the wound was not readily detected. "Where were you hit, my boy," asked the surgeon, "where were you hit?" "Almost at the top, sir," was the faint reply. "No, no," interrupted the surgeon, "not that. Where did the ball strike you?" And again the heroic thought found utterance, as the dying soldier answered, "I was almost at the top, sir." And with that he died. Patriotism will lead men to count life cheap, if they can carry the flag of their country into battle above the clouds; what will the love of Jesus do for the Christian who is engaged in a holy war? Oh, friends, the Church has not met duty and privilege. We have too much



camp life. We are too fond of dress parade. We are resting in the trenches. Too few of us are on the battle line. Here, however, we find the legitimate influence of a Church of Jesus Christ. Witnessing, living, working, that Jesus Christ may be known, and honored, and served, and loved; that is the influence; and God grant that it may abound yet more and more.

Now we may ask, and answer, a second question, which is this: Why is the Presbyterian Church able to exert the influence of a Church of Jesus Christ? We may reply, at once, by pointing to the Standards of the Church, especially to the first chapter of the Confession of Faith, and to the definition of the Church. That first chapter is a clear statement of fundamental principles. No Church with such principles can be true to its Standards and be false to the truth. God is distinctly recognized as the Author and the Inspiration of Revelation, while the supremacy of Holy Scripture, and the right of private judgment under the enlightenment of the Holy Spirit, are as clearly stated. That first chapter is a wonderful composition; and the chapters that follow it have



not, as yet, been surpassed as expressions of the truth. That they may be surpassed, and that they will be surpassed, is certain. For, as the years go on, the Holy Spirit will lead Presbyterians of this, or of another, generation, to state more simply and concisely the essential and necessary truths of the system, which we believe is the thought of God.

Then the definition of the Church that recognizes the sovereign grace of God in the call of the divine Spirit, and that finds the Church visible "in all those throughout the world that profess the true religion, together with their children," does not unchurch any of the true followers of our Lord, is able to accept as valid the orders that may still be regarded as irregular, and enables the Presbyterian Church to exert a powerful influence in the reunion of Christendom. We prefer our own doctrine and polity, else we should seek some other. But in so saying, we can rejoice heartily in the prosperity of the other branches of the visible Church, whose preferences, as to details of belief or order, may not be ours. The Presbyterian Church can acknowledge the ordinations and

the baptisms of other Churches, even when those Churches refuse to allow that our ministers have been ordained, or that our members have been baptized.

Then the equipment of the Presbyterian Church is favorable to holiness and to service. Ours is a Biblical Church, and the Bible makes holiness. In our sanctuaries pictures and crucifixes are not commended ; but the Holy Bible is. When in the city of Edinburgh, I saw the Cameronian Highlanders marching from the Castle to St. Giles Cathedral. They were in full uniform. Yet not a weapon of war was visible, save the side arms of the officers, and "the sword of the Spirit, which is the Word of God," held firmly in the hand of every soldier. As I saw them marching by, and recalled the splendid achievements of the Cameronians in many a struggle for liberty, I said : "The Highland blood is warlike. Blood tells. But Bible and blood are invincible."

The organization of the Presbyterian Church was eloquently presented in the sermon of the retiring Moderator, Dr. Mutchmore, whose earnest appeal for work should stir the entire Church to renewed activity.

The machinery is abundant. Now what of the spirit? Children may play with cannon balls and with gunpowder, and doves may build their nests in cannons' mouths. But when a spark touches the gunpowder back of the cannon ball in the cannon, then look out. Has the Presbyterian Church the true spirit of service? I believe that she has. Her membership are anxious to be led to renewed activity. The appeal is for leadership against every form of evil. We are a prayerful people. The Holy Spirit is our dependence. We want to go forward. Many of us are eager for less debate and more evangelization. The open doors of opportunity make us impatient of delay. We cannot bear to hear that the chariot wheels are dragging heavily, that debts are paralyzing our missionary agencies. We must go forward. Our young men and maidens are ready. The call is loud. Our ambition is that this grand Church of our fathers shall stand conspicuous as the greatest missionary force in the world.

You may remember the song. The singing pilgrim—Philip Philips—used to sing it during the sad, dark days of the war—

“ If you cannot cross the ocean  
And the heathen lands explore,  
You can find the heathen nearer,  
You can help them at your door.  
If you cannot speak like angels,  
If you cannot preach like Paul,  
You can tell the love of Jesus,  
You can say he died for all.”

That is Presbyterianism, as we would see the Church, and as we are led by the Standards to contemplate the proper activity of the Church. This should be our influence. Is it? Let the historian reply. Mine is not his province. From the position of a practical consideration, let me tell you, as I close:

4. How the Presbyterian Church may reach other Churches with the influence of a Church of Jesus Christ. Surely you anticipate me. You already know that I shall say, By being faithful. That is all. Fidelity to the Standards of the Church, and fidelity to the spirit of the Church will prove the blessed influence. This fidelity will find the Presbyterian Church in three places, where many of us are glad to find her.

a. In the study, seeking to know the truth. The Presbyterian Church is confessedly an intellectual power. What the Pres-

byterian Church has to say commands attention everywhere. Our scholarship is honored. Schools, colleges and seminaries are always found alongside of our sanctuaries. The three conspicuous theologians of the century, here in the United States, have been Charles Hodge, Henry B. Smith and William G. T. Shedd, all Presbyterians. I knew them well, and two of them were my instructors. They were truth-loving men, and they labored, by day and by night, to make the truth plain to the Church and the world. They must have successors. Our system of doctrine was modified, in its interpretation and application, by these great men, who brought the popular interpretation to the test of the truth. And the end is not yet.

Whatever interpretation cannot bear the test of the truth must be modified or dropped. We build the sepulchres of these noble students, whose work is finished, and we are apt to forget that the time was, when, even they, were as a voice, crying in the wilderness, with few to hear, and fewer still to heed. Let us learn the lesson of the past. Devout scholarship must be honored. We must have more confidence in the truth.

We must await with patience, until hypotheses have become established or scattered to the winds. Then may we expect that our Church will influence other Churches in favor of the truth, and will lead them to cast away the accretions of venerable superstitions, that together we may rejoice in the simplicity that is in Christ.

*b.* Fidelity will find the Presbyterian Church in the closet, kneeling in prayer to God. If we are to be a holy Church, we must be a praying Church. One of the fathers, whose memory is still like spikenard, was old Dr. Skinner, and we knew him as a holy man of God. And he once told me how much of his day was given to prayer. We believe in prayer. The Holy Spirit is given in answer to prayer. Let us match our belief with our practice, and what revivals will speedily be recorded in the history of our Church !

*c.* If faithful, the Presbyterian Church will be on the field, preaching the Gospel to every creature. Our blue banner floats, to-day, at Point Barrow on the Arctic Ocean ; and there is no Christian flag floating nearer to the North Pole. Thank God for that !

Our Presbyterian women went as missionaries to Alaska, when Mr. Seward's purchase of that wealthy territory was still the ridicule of the American people. Thank God for that! Our Presbyterian preachers penetrated Utah, when Brigham Young was the despotic ruler of that fair portion of the national domain, and when a Gentile preacher's head was not safe on his shoulders overnight. Thank God for that! Presbyterian scholars have made the slope of Lebanon the beacon of all the Arabic-speaking world. Thank God for that! Presbyterian heroes and heroines have gone, with the light of life, into the darkness of Africa. Thank God for that! Presbyterian educators have had their part in the awakening of Japan and China and India. Thank God for that! Ours is a missionary Church. Remember Henry Kendall, that grand statesman in Home Missions, who has written his name across this broad continent, and whose recompense in heaven has already been bestowed; and John C. Lowrie, who after years of service abroad has given us years of wisdom at home, and who still abides with us as a benediction upon our work. These men



and others like them are Presbyterianism incarnate, on the Home and the Foreign Field. Their Presbyterianism is grandly influential. Let us have more of it. Let all the Churches know that our young men and maidens are recruits; that our equipment is complete and effective; that our treasury is full, and overflowing; that we are about the Master's business. Let other Churches have a monopoly of strife over questions of orders and successions, of baptisms and the laying on of hands, of dogmatic subtleties about which one man knows as much as another, and no man knows anything at all. Let the Presbyterian Church be content to exert an influence, direct and positive, in favor of the truth, in favor of holiness, and in favor of bringing this world to the feet of Jesus Christ. To make him known, to acquaint men with his sympathy and love, to brighten life with his presence, and to people heaven with the willing captives of his redeeming grace—let that be the ambition of this grand old Church, whose history is prophetic of the triumph of our Lord and King.

That was a period of anxiety and of sore distress, when the English garrison of Luck-



now awaited the coming of Sir Henry Havelock. Men's hearts failed them, and women died through fear and grief. Within the garrison, starvation was a threatening presence; while without, the angry roaring of the blood-thirsty Sepoys was incessant. Then one day, through the camp, there ran a Scottish maiden, with hair disheveled, and the wild eyes of a hungry maniac, shrieking, as she ran: "Dinna ye hear it? Dinna ye hear it? 'Tis the pibroch of the Highlanders." But ears, grown dull after many disappointments, could detect only the mad outcries of the dreaded foe, and the command went forth that the Scottish maiden should be silenced. Silence, however, could not be enforced, and, ever and anon, the garrison rang with the exclamation: "Dinna ye hear it? Dinna ye hear it? 'Tis the pibroch of the Highlanders." Soon there was borne upon the air, those familiar strains that never fail to quicken the heart-beats of Scotland's sons, as the beleaguered, despairing garrison heard the bagpipes playing, "The Campbells are Coming." Then strong men bowed their heads, and wept; and women fell upon their knees in prayer, and Havelock was at the gates, and Lucknow was delivered.

We observe, and we listen to the sounds around us ; and it sometimes seems as if Satan had been let loose to turn this fair earth into hell itself. Poverty, misery, shame, violence, oppression, war, are so evident, and so alarming. And the Churches appear to be so indifferent, so much occupied with themselves, so eager for strife, that in our grief of heart we cry, "How long, oh Lord, how long?" Then, in our extremity, when almost ready to despair, we realize that deliverance is at hand, for above the tumult and the strife we hear the notes of that glorious Christian song, which was heard five and twenty years ago, within these sacred walls, when the reunion was accomplished, and which expresses the faith, the purpose and the hope of every Church of Jesus Christ ; for the holy ones, who love the Lord, and who are waiting and working for his appearing, are singing sweetly :

"All hail the power of Jesus' name.  
Let angels prostrate fall ;  
Bring forth the royal diadem,  
And crown him Lord of all."

It is enough. Deliverance is at hand. The influence of the Church is evident. Jesus is crowned.

THE  
GROWTH AND FUTURE OF THE  
REUNITED CHURCH

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BY THE

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*Stated Clerk of the General Assembly*



## THE GROWTH AND FUTURE OF THE REUNITED CHURCH.

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The reunion of the Old and New School Churches in the historic Third and First Churches of Pittsburgh, a quarter of a century ago, was an event which in its magnitude, its significance and its possibilities was unparalleled in the ecclesiastical history of the United States of America. Two great Churches combined to usher in a new era for the common Presbyterianism, the era of unity, missionary activity and the concentration of magnificent resources, both in means and men, for the spiritual conquest of the world.

In dealing with the subject, "The Growth and Future of the Reunited Church," consider first and concisely, the facts connected with Reunion.

The Presbyterian Church in the United States of America was divided into two bodies in 1838, in part by theological differ-

ences, but mainly upon issues of policy and administration. The Presbyterian churches, ordinarily, when divided, have never been parted by doctrinal questions solely; the wedge of division has always had as its keen and separating edge some practical question which all persons could understand, and with which all were in some manner connected. In 1838, chief among practical divisive questions was the conduct by the Presbyterian Church of its missionary work, through agencies under its own control. That question was settled for the Old School Church by the creation of the Presbyterian Board of Foreign Missions in 1838, and by the New School Church in 1861, by the establishment, in response to the demands of its ministers and members, of the Permanent Committee of Home Missions. The latter action was the initial step in Reunion, for it was the full and final acceptance, on the part of the New School, of the principle, that the Church must control its own missionary agencies.

This decisive act was followed four years later by proposals for Reunion, made by both Assemblies at nearly the same time.

The negotiations were carried forward by committees, composed of ministers and elders, of both Churches, until May, 1869, when the two Assemblies, convened in the city of New York, sent down what is called the "Basis of Union" to the Presbyteries for their consideration.\* The answers to this overture were reported at Pittsburgh, Pa., at adjourned meetings held by the Old School in the First Church, and by the New School in the Third Church, in November, 1869. The vote of the Presbyteries upon the overture was 239 in the affirmative to three in the negative; all the New School Presbyteries voting in favor of the Reunion. On November 12, the two Assemblies, led by those saintly and now sainted men, Rev. Melancthon W. Jacobus, D.D., and Rev. Phil-emon Halstead Fowler, D.D., entered arm in arm into the Third Church, and, followed by all the commissioners and officers of the two Assemblies, organized what was known as the Reunion Convention.

In the historic paper adopted by that convention are found the following words, which evidence clearly the spirit of the Presbyte-

\* See p. 9.

rians of that day. They said: "In this union are seen the outflashing of a divine purpose to lead us on to greater self-sacrifice, and a more entire consecration to the evangelization of the world. New and grander responsibilities rest upon us. Jesus summons us to a holier faith and more perfect consecration. He summons this Church to answer his loving kindness by deeds commensurate with our renewed resources. The times are auspicious; everywhere peace reigns; the gates are open, and the millions of our own and other lands wait for the Gospel. Our position is commanding, our resources great, our methods of action well settled, simple and efficient. The Spirit of God that has united us will inspire, direct and bless our efforts. While we maintain the faith which Paul so fully unfolded, and our Church in the centuries past has, through manifold persecution and martyrdom, so gloriously upheld, we are summoned, as by the will of God, to arise and build, to form new, broader and bolder plans for the extension of Christ's kingdom, and enter upon and execute them with apostolic enthusiasm."

Such was the spirit which controlled the



Presbyterians of a generation ago, and such the hopes which animated them as they looked forward to the future. Have their expectations been realized? Has God approved their faith and spirit by the work which he has wrought in and through the reunited Church?

Statistics at times are inspiring as well as instructive. The figures presented in this address are for the period from 1870-94, for the quarter century following upon Reunion, ended with November 12, in the latter year.

The blessing of God upon the Church during this period is marked in nearly all the departments of church activity.

Take first the statistics of organizations and persons. The local churches, instead of being diminished by the union of the two bodies, steadily increased from 4526 in 1870, to 7387 in 1894. Ordained ministers, who numbered in 1870, 4238, were in 1894, 6641. The communicants in 1870, 446,561, increased in the quarter century to 895,997, an increase of more than one hundred per cent. And the members, teachers and officers of the Sabbath-schools, during the same period, advanced numerically from 448,857

to 951,199, an increase of one hundred and twelve per cent. There is no fact connected with the statistics of persons for the period more inspiring for the future, than the advance just noted in the number of children under Christian instruction within the Church. That Church is a living Church in more senses than one, whose children increase, comparatively speaking, at a more rapid ratio than the adults.

Take next the statistics of contributions. Here also decided and auspicious progress is manifest. The contributions for congregational purposes were in 1870, \$6,416,165, and in 1894, \$10,300,761; the contributions for miscellaneous benevolent work, in 1870, \$690,636, rose in 1894 to \$1,025,695; and those to the Boards of the General Assembly, in the former year, \$1,300,686, were in the latter year, \$2,600,931.\*

The total contributions to the benevolent agencies of the Church for the period, as

\*It is to be noted in connection with the contributions to the Boards, that there was no *per capita* advance in their amount in 1894 as over against 1870, the communicants and the contributions having both doubled during the quarter century. The gifts to the Boards have not kept pace with the increase of the Church in wealth.

reported in the Minutes of the General Assembly, were as follows :

Home Missions, . . . . .	\$15,320,520
Foreign Missions, . . . . .	13,526,844
Education, . . . . .	4,424,054
Publication and S. S. Work, . . . . .	1,538,836
Church Erection, . . . . .	2,618,723
Relief, . . . . .	5,207,155
Freedmen, . . . . .	1,953,960
Aid for Colleges, . . . . .	1,813,558
Sustentation, . . . . .	902,776
Total, . . . . .	<u>\$47,306,426</u>

In addition to the contributions to the Boards, the churches gave the sum of \$24,280,002 to miscellaneous benevolence, and \$192,044,780 to congregational support, or a grand total for all contributions of \$263,631,208, or an average of \$10,500,000 per annum.

This is a financial record which cannot be equaled in any other American Protestant Church. In its sum total it is larger than the gifts for the same period by any other denomination on this continent, and as compared with the ordinary condition of affairs in European Churches, it emphasizes in a marked manner the value of that voluntary system under which our American Churches

thrive. A free Church in a free State comes increasingly under the influence of the Saviour's command, "Freely ye have received, freely give."

But it is not alone by such statistics as have been presented, that the advance of the Church under the blessing of God is to be estimated for the quarter century period. There have been notable events as well as notable gifts. To indicate a few out of many.

That efficient agency of the Church, the Board of Aid for Colleges and Academies, was established in 1883, and in the work it has achieved has renewed in the present the glorious record of our Church in the past, in connection with education. During the quarter-century the Church aided through it in the establishment of more than forty institutions.

In 1886, the Sabbath-school department of the Board of Publication was reorganized, and became an agency in full harmony with the spirit of the Christian Church and the demands of the times, rendering admirable service in a department of religious work, which, prior to this nineteenth cen-

tury, had received but little attention. The Sabbath-school work of this Board in 1870 consisted simply, of the publication of books, tracts, and periodicals, but during the year ending April, 1894, the Sabbath-school missionaries employed numbered 157, the number of schools organized was 870, the expenditures were \$135,041, and the Board distributed free of charge, 17,344,938 pages of tracts and periodicals.

The Board of Relief expended during the year 1894, in behalf of the many entitled, for Christ's dear sake, to an adequate support after long years of service, the sum of \$159,576.27, nearly two and a half times the amount distributed in 1870; and its Permanent Fund was enlarged during the quarter century from \$41,441 to \$1,386,776.

The Board of Education had under its care in 1870, 391 candidates for the ministry, and in 1894, 1032, a remarkable increase; while the total number of such candidates for the quarter century was 4484, as against 3715 for the period from 1819 to 1869. Evidently the Church will not suffer from a lack of ministers.

The Board of Freedmen has conducted its

work among our colored population in the South with great success, and having scarcely anything in the way of resources in 1870, has now in its service 200 colored ministers, instructs in its agencies more than 10,000 pupils, and has under its care 87 schools and 306 churches.

The Board of Church Erection has aided in the building of 3778 church edifices, whose total value is in the neighborhood of \$12,000,000.

The work of Home Missions also made decided advance. In 1870, the Woman's Executive Committee was not in existence. There were three missionaries in Colorado, and a half-dozen scattered over the remainder of the farther West. The whole country beyond Iowa was virtually unoccupied. But during the quarter century, the Home Board has spent at least \$7,000,000 west of the Missouri, and, as a result of its magnificent work, the whole region is dotted to-day with Presbyterian churches.

In Foreign Mission work likewise, prosperity has crowned the Church's efforts. The total number of communicants in our Foreign Mission churches in 1870 was less than 3000,

while in the single year 1894, there were added to the mission churches 3141 converts; and in addition, through medical missions and 33 hospitals, the Church cared for the bodies as well as the souls of men, thus following closely in the Master's footsteps while on earth.

It can be truly said of all the missionary and benevolent Boards, that they have been greatly prospered in their work for Christ.

The theological seminaries of the Church have also shared in the prosperity with which God has blessed his people. They have more than doubled the number of students within their halls, quadrupled their financial resources, and increased their number by three institutions—the seminaries at San Francisco, Biddle University and Omaha.

Chief, however, among the progressive events signaling this period of our history, is the opening wide of the door of activity to Christian women. This nineteenth century is, like the first century, peculiarly missionary and evangelistic in its temper; and as of old in New Testament times, so now, woman has been summoned, in the providence of God, to prayer and to active work



for the salvation of souls and the advancement of Christ's kingdom.

The first organization of Christian women for Christ's work within our denomination was formed in the city of Philadelphia, in 1870. The establishment of the Woman's Foreign Missionary Society was followed in due time by the organization of five other similar societies in different portions of the Church. In 1878, the Woman's Executive Committee of Home Missions was organized in New York city, and in 1885 the work of missions among the Freedmen was also assigned to the fostering care of this latter organization. The success which has attended the work of these societies, in many lines, is evidenced by the fact that during the last year of the quarter century, their organized agencies contributed to the missionary work of the Church at home and abroad the sum of \$631,000.

More and more may the Church give these workers for Christ opportunity for service. There is a demand in these closing years of the nineteenth century, for gifts and work and workers, above all preceding years, and grandly have the Churches of



Christ responded to his summons. Women's societies, Young People's societies, Brotherhoods of men, and other similar organizations, are the natural outcome of the intense Christian life now everywhere manifest. The century which opened with the organization of Bible societies, Sabbath-schools and missionary organizations, has at last culminated in the divine summons to labor given to all Christ's disciples, without distinction of age or sex. The signs indicate that another Pentecost is nigh at hand.

That a Pentecostal baptism of power is among the possibilities of the near future, is suggested by the statement of the totals of the statistics of persons for the quarter century. The Church of Christ exists solely for the salvation of mankind, both for time and eternity. Dollars are the signs of the interest of the Church in Christ's work; converts are the proof of the divine blessing upon that work. The fact is, therefore, greatly significant, that from 1870 to 1894 there were added to this Church, on profession of their faith, 1,040,949 persons, a vast multitude of disciples, both men and women. Of these converts 362,344 were adults, who

were baptized into the name of the Triune God; their baptism the proof that the Church has still power not only with young but likewise with mature persons. The infant baptisms during the period were 515,559, rising from 16,746 in 1870, to 28,051 in 1894, giving the Church to be in truth a divine earthly family, the home for the little child as well as for the parent.

While, however, the record of the quarter century in itself, is a record which glorifies the grace of God in its power over human hearts, yet the blessings which accompany that grace are the more emphasized when we compare, in the history of the Church, the period after 1870 with the period prior to that year, both as to growth in membership and in beneficence. The converts added to the Church from 1789, the date of the first General Assembly, until 1869, a period of eighty years, numbered about 830,000, as against 1,040,000 persons added on profession during the past twenty-five years; and the total benevolent gifts of the period first named were not in excess of \$19,000,000, as against \$71,000,000 for the second period.

Is Church union a blessing? The record

of the prosperity with which God has blessed this Church since Reunion answers, Yes! Some appreciate the blessing, it may be, more in dollars than in aught else, but its real value can be estimated solely by the standard of Christ, the souls saved from sin and death through his people's prayers and labors. That 1,000,000 converts were gathered into the kingdom during the quarter century is the supreme blessing of Reunion, and God has emphasized the fact by adding to the denomination, in the closing year of the period, 75,000 persons, the largest number in any one year in the history of the Church.

May the prayers of God's people ascend earnestly to the throne of grace for a new baptism from on high, which shall add daily and yet more largely to the Church through the coming years, of such as shall be saved. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

Having thus considered the past, what of the future?

First, let me draw attention to an obstacle—temporary, it is true, but still an obstacle—which lies in the way of the true progress

of the Church. This obstacle is the financial indebtedness of the missionary and benevolent Boards amounting to about \$600,000. No better way can be found to dispose of this liability than to gather an Anniversary Reunion Fund which shall bring at least \$1,000,000 into the treasuries of the Boards.\* This Church of ours is the wealthiest Protestant Church in the country. Surely the Church that raised \$7,883,000 as a Reunion Memorial Offering from 1870 to 1872, and in 1888 contributed for the strengthening of a single Board, that of Ministerial Relief, the sum of \$600,000, can raise the sum suggested, as a thank offering for God's blessing upon Reunion. Sound forth the word of the Lord to his people, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

As we think further of the future, it is well to remember that the sun smiles on no land so fair, so bounteous in all natural pro-

\* See Resolutions on p. 17.

ducts, so privileged of God, politically and religiously, as these United States of America. If the past, in the matter of population, furnishes any ground for the future, there will be within our borders during the closing years of the twentieth century, at least four hundred millions of persons, for a large part of whom this Church is to-day responsible. "In the to-day, walks the to-morrow." Upon the performance of present duty by the ministers and members of this Church depends the welfare of coming generations. Would we meet responsibility, we must perform duty resolutely, courageously, persistently, along several lines.

1. There must be, for one thing, concerted effort for the systematic employment of the ministers of the Church, with a view to the welfare of vacant and enfeebled congregations. A chain is no stronger than its weakest link, and the weak links in the Presbyterian chain of administration are two—vacant churches and unemployed ministers. Our missionary Boards are admirably organized and managed; but the weak, feeble and vacant congregations, of which there are over one thousand on the roll of the General

Assembly, are left to the tender mercies of the itinerant stranger, or to the negligence which works ever loss. "Every minister employed, and every church with a minister," should be one of the administrative watch-words of the Church.

2. For another thing, there must be concerted effort for the systematic use of the ministry of gifts as distinct from the ministry of office. The New Testament clearly teaches that the possession of talents by disciples of Christ implies necessarily, not official relation to the Church, but the use of such talents in the Lord's work according to opportunity. God has blessed many ruling elders and other members of the laity, both men and women, with abilities for service in various lines in his kingdom.

The amount of latent power in the Church is enormous, and the feeling of responsibility to God for the use of the gifts he has bestowed, is made largely and widely evident in the church in these days, by a fact already referred to, the formation of organizations of young people, and of men and women, in all portions of the land. These movements are not to be patronized nor to be tempo-

rized with, but should be recognized as the hand of God, pointing his Church towards the need under which it rests for a proper control and use of all its officers and members in his service. All opposition to these movements should cease, and in place of debate concerning their value, the Church should give itself to regulation and administration. Let the Church make another of its watchwords this, "Work for all, and all at work."

3. Further, the Church should stand resolutely against every attempt to create within its borders an independent authority of any kind. All the agencies of the Church, whatever their character, should be in some manner subject to the control of the Church through one of her judicatories, either Presbytery, Synod or General Assembly. Details of control are things unimportant; the great matter is somewhere to have vested over agencies, that power of review and control, and the additional power of regulating public religious teaching, which are fundamental to the Presbyterian system wherever found. There cannot be a full development of great resources, preservation from



undue friction and schismatic strife, anything like true unity and abiding prosperity, unless authority be vested in some judicatory, over every agency of the Church. Though divided like the billows we must be one like the sea.

4. Emphasis must also be laid upon the value to the Church of the missionary and evangelistic spirit. As a denomination we have been in the van in this land in the carrying forward of the work both of Home and Foreign Missions. We have increased greatly the contributions from our churches to these important causes. Would we have yet greater success as a Church, would we make the future bright with the triumphs of the Gospel, there must be yet more zealous cultivation of the missionary spirit both among our ministers and members.

Especially must heed be given to the peculiar condition of affairs in this land, in connection with the religious attitude of our adult male population. There are to-day in the United States 11,000,000 of adult males, nearly two-thirds of the whole number, who are not in direct connection with any Church bearing the name of Christian, either Prot-



estant or Catholic. The masses of unconverted men, in our cities, in country districts, at the polls, are walls against which moral reforms and religious forces beat often in vain. By its history, by its character, our Church is a Church for men as well as for women, and must arouse to systematic effort for the evangelization of men, would it in any degree meet responsibility, and make sure the moral future of this great nation.

5. The unity of the Church must also be conserved, by continuous effort for the union with this Church of other Churches holding to the same doctrinal standards. This is the age, not of division, but of unity, and Presbyterians no more than others are exempt from the attractive influences which are abroad, and which tend to the consolidation of like religious interests. All but one of the Presbyterian Churches in this land, hold in common the Westminster Standards, altered in no essential particular. Patiently, under the guidance of the Spirit, should we seek the furthering of every influence, which shall give promise of the establishment within our common country of a National Presbyterian Church. This Church, through the

venerable and distinguished Dr. James McCosh, instituted the movement which resulted in the world wide Presbyterian Alliance. The movement for Federation was likewise initiated by this denomination. Well may we ask, Why should a halt be called now in the work of bringing closer together, brethren of like faith? There are 1,800,000 communicants in the ten Presbyterian and Reformed Churches in this country. These Churches should unite, not for pride of numbers, but for the added power which union ever brings. God will bless the National Presbyterian Church of the future whenever it shall appear, even as he has blessed the Church which was reunited in 1869. In Union there is not only strength, but also divine power and the divine blessing.

6. Further, and above all other things, there must be unceasing and undivided loyalty to the Holy Scriptures as being the Word of God. That Word has been given to mankind by inspiration of God as the only infallible rule of faith and practice. The Presbyterian Churches have emphasized its value both doctrinally and practically, by placing first in their Confession of Faith, the

chapter entitled, "Of the Holy Scriptures." Belief in the plenary inspiration of that Word, and in its supremacy over thought and conduct, was the first and fundamental condition of Reunion in 1869. The Basis of Reunion contains this sentence, "The Scriptures of the Old and New Testaments shall be acknowledged to be the inspired Word of God, and the only infallible rule of faith and practice."

The Bible, further, is the basis of our national as well as of our Christian hopes and privileges. This nation was founded upon the Bible, has been developed upon Biblical principles, can be maintained in a true prosperity throughout the future alone by adherence to the same high standard. Church and State are independent each of the other in this land, but both are dependent for all that they are and have and hope to be, upon the Word of the ever-living God. Without that Word there is no sure basis for righteous law, no open pathway for individual advancement, no permanent safeguard for either civil or religious liberty, no abiding inspiration for the future, no true salvation from either temporal or eternal ills. The

Holy Scriptures, as the Word of God and the infallible and undebatable rule of faith and practice, are fundamental to human welfare.

Let then no influence, inward or outward, lead the Church to forgetfulness of its responsibility in this matter to the Lord Christ. Devout inquiry as to the nature and contents of the Scriptures is always to be commended. Men, further, are everywhere free to think and say what they please concerning God's Word. But neither scholars as a class, nor any other order among men, have received as a specific trust the Word of God, or have been empowered in its light to determine what is, or is not sound doctrine. Not in the gatherings of the learned, nor in the conclaves of the Philistines, has Christ vested this trust, but in his true Church. Fidelity to the trust committed to the Church by the Church's Head, resolute maintenance of the infallibility and authority of the Word of God, the great source and sanction of sound doctrine and of sound morals, of life and of salvation, is the duty of the hour, the open door to true progress, the assurance of

future prosperity both for the nation and the Church.

7. Loyalty to the Word of God involves also loyalty to sound doctrine as contained in the Standards of this Church. Sound doctrine is of value in many ways, but in none more so practically, than in its attractive and cohesive energy. There is no unifying power like that of a distinctive creed. The things which bring and bind men together are not formal agreements, but ideas. The Westminster Standards, in their clear statement of fundamental doctrines, in their sharp definition of ethical principles, in their insistence upon the crown rights of Christ, in their maintenance of popular government, in their careful subordination to and dependence upon the Word of God, have been of value to this Church in the past not only as "forms of sound words," but as a bond of union, mightier than all differences, and victorious time and again over the spirit of strife, alienation and separation.

The adopting act by which in 1729 the Westminster Standards became the creed of this Church, was but the outward expression of an inward and dominant life. It was an

act whose beneficent influence has been manifested on a majestic scale on two memorable occasions. Twice this Church of ours was divided, and twice reunited. Whatever the causes of division, they are not important to the matter in hand. The important thing is that the centrifugal forces of differences in policy were less powerful than the centripetal forces of sound doctrine. The Westminster interpretation of Holy Scripture was the power above all others which in 1758 and 1869 drew together the branches of the divided Church, and made of twain again one flesh. There is no unity so mighty as that of faith. Jealously then let us guard, zealously let us teach, resolutely let us maintain, those Standards which express our denominational life, unite us in the bonds of a true fellowship, and bind us with indissoluble ties to the Word of God. If ever in the future division should threaten, these ties will hold us together long; and if separation should come unfortunately at any time, they will bring back our children to the common fold, even as they brought back the fathers. O! theology of Paul, of Augustine and of Calvin, well did the men of the Reunion

magnify thee; may thy unifying power abide ever with this beloved Church, at once its bond, its inspiration and its glory.

8. Last, but not least, there must be increasing loyalty to the Presbyterian Church as a Church. There is no Church more catholic than the Presbyterian, but catholicity does not imply, as some imagine, that the interests of other denominations are to be first considered, and one's own Church given a secondary place.

In the order of divine Providence, denominations have a lawful existence within the Church universal. There is a distinction in the Christian Church, not often thought of, fundamental in its nature. There, on the one hand, are the Churches of the prayer book, and here, on the other, the Churches of the prayer meeting; and where the prayer book is in use, the prayer meeting does not flourish.

This Church of ours believes in the prayer meeting, in direct participation in worship by the laity, in personal religion, in high spirituality, in a Scriptural and representative government, in the maintenance of sound doctrine, and in the sole supremacy



over mind and heart of the Divine Word. Let us emphasize our denominational character and mission. Let it not be said of our Church that it is, in any sense, even in its benevolence, an "atomic Presbyterian Church." During the next twenty-five years that should not be true, which has been true during the past twenty-five years, that for every two dollars given to our own Boards, one dollar has been given to outside societies.

Loyalty must approve itself by deeds, must concern itself not only with doctrine but likewise with practice, must realize responsibility for works as well as for faith. As a denomination we are greatly privileged of God in many ways. We have established numerous agencies for the maintenance and extension of our branch of Christ's kingdom. We are strong in our Scriptural creed and our popular sympathies; strong also in our relation to the history and development of the land in which God has placed us; strong, in addition, in our hold upon the influential elements in the diverse population of this Republic; strong, further, in the material, intellectual and moral resources under our



control. Ours are kingly principles, historic prestige, far-reaching influence, multiplied resources. Thus equipped of God, we find before us, as a Church, work of imperial proportions; work not only in foreign lands, but more especially in this land. America, for this Church, is but another name for opportunity; and if we would rise to the level of our providential privileges and advantages, then with all charity towards other denominations of Christians, we should devote our resources, both of men and means, in the wide dissemination of the truths in which we believe, for the largest possible development of our own institutions.

As a rule, it is true that he is the best Christian, the truest to Christ, who is most loyal to the Church in which he finds himself, by choice and by the operation of divine Providence. What is true of the individual is peculiarly true of the Christian Churches. That denomination is truest to its God-given mission, to the great Christian brotherhood, to the supreme Head of the Church, which is true to its own nature, true to its peculiar principles, and which refuses, with David, to do God's work clad in Saul's armor. The

Presbyterian Church, by being true to itself, will be true to Christ, will thus make sure a future, which will as far exceed in results the immediate past, as that past in its achievements exceeded under God's blessing the conditions of the early period of the Church's history.

Let the Church move forward then, faithful to every responsibility, looking unto him for strength and guidance who has promised, saying, "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."











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